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BY

REV. J. D. DINNICK

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TORONTO:

WILLIAM BRIGGS,

WESLEY BUILDINGS.

C. W. COATES, MONTREAL, QUE. | S. F. HUESTIS, HALIFAX, N.S.

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THE SHEKINAH IN THE SOUL.

BY THE REV. JOHN D. DINNICK.

"The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in heavenly places."—*Ephesians 1: 18-20.*

SHEKINAH signifies to inhabit; the Divine presence resting as a cloud over the mercy-seat; the visible glory which was a symbol of God's presence. The Shekinah was a type of Christ's glorious indwelling in the soul, sanctified by the Holy Spirit.

In this sense we shall use the word. May He now descend, and shake the temple of our ransomed souls, and thus reveal Himself as sent by the Father and Son—

> "Then the whole Trinity descends
> Into our faithful hearts."

The Apostle in this Epistle aims at the spiritual education of the believer, and furnishes him with holy incentives to consecrated service for Christ. He refers in the passage before us to a blessed experience already obtained, and intimates, that whatever be our present spiritual possessions, there are still riches of

grace, and unfoldings of truth to be realized for the fuller development and completion of the Christian character: "The eyes of your understanding being opened that ye may *know*," etc. The Apostle's prayer is

FOR DIVINE ILLUMINATION.

It is not for the enlightenment of the unsaved St. Paul here makes supplication: but for those whom he addresses in verse 1 as "saints," and "the faithful in Christ Jesus," those who had already "trusted in Christ," whose faith and love had become a matter of observation and commendation, who already possessed spiritual gifts and blessings, who "were sometimes in darkness," but "now light in the Lord." It is for these he prays for a still further and fuller knowledge, saying, "Wherefore I also since I heard of your faith in the Lord Jesus, and your love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus, the Father of Glory, may give unto you the spirit of wisdom and revelation in the (full) knowledge of *Him*."

The *necessity* of this divine illumination will be clearly seen when we consider God's method of disclosing His glory. He cannot reveal Himself "unto the world," because the "world" seeth Him not, neither knoweth Him. This was a perplexity at one time to His disciples in their early Christian experience, when "Judas said unto Him (not Iscariot), Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world? Jesus answered and said unto him, *if a*

*man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."**

On this principle God gives light, increasing light, for He says, "To him that hath shall be given, and *he shall have abundance.*" The Holy Ghost cannot reveal *Jesus as* LORD to impure hearts.

The *nature* and *method* of divine illumination are that in order to be "filled with the Holy Ghost," the soul must not only be *converted,* but after conversion must make a proper presentation of itself to God—"Spirit, soul and body" in fullest consecration—a "living," or life-long "sacrifice"; must be willing, faithful and obedient; only then can we share the full benefit of this wonderful prayer. We must assume a right attitude before God, *i.e.,* a receptive attitude, that "the Father of Glory" may impart this spiritual illumination to our understanding.

The attitude of soul is thus plainly revealed as His method—*First,* be regenerated, and after this change is wrought by Him, we are then to become as a little child, teachable and humble, *then* God enriches us into the hidden treasures of His kingdom. He reveals no secrets to the unholy and ambitious. "They are hid from the wise and prudent: but revealed unto babes," and are spiritually discerned."†

Obedience places us in a position for receiving this divine illumination. "Walking in the light" is God's

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* John i. 10; xiv. 22, 23.

† Matt. xviii. 3; Psa. xxv. 14; Matt. xi. 2[illegible]; 1 Cor. ii. 12-15.

condition for increased *power* and joy. "The joy of the Lord is your strength." This *in*-shining of the Holy Ghost gives spiritual discernment to see Jesus as Lord. Power to understand and to obey the *Truth*. It quickens the desire "to know God," and to follow hard after Him. The Lord Jesus says, "This is life eternal, that they might know *Thee*, the only true God, and Jesus Christ whom thou hast sent."

This light is not from human sources, be they ever so high. Man's reasoning cannot impart this wisdom. This illumination of the eyes of the heart is by 'revelation." It is light imparted to the whole man, not lighting up one side of his nature, but the illumination of the whole, "light and wisdom in the full compass of the soul filling all the parts," the heart—*i.e.*, the affections—the mind—*i.e.*, the intellectual faculties—the strength—*i.e.*, the will—regulating its desires so that we become in a very real sense, "Temples of the Holy Ghost."

When the obedience of the will turns itself toward God, then true wisdom begins, that he who "*establishes it as a fixed principle with himself to obey God, will soon outstrip in the knowledge of the truth, so far as it conduces to salvation, many who, however extensively learned,* are unwilling *to give themselves up as servants to God.*"*

We must *believe* in order to understand, because knowledge follows faith. It is written, "If any man will *do* His will, he shall know of the doctrine." "He that followeth *Me* shall not walk in darkness, but *shall*

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* Bengel.

have the light of life." "If ye *continue* in my *Word* then are ye my disciples indeed, and ye shall *know* the Truth, and the *Truth* shall make you free." The Holy Ghost does not lead out of, nor away from the *Truth*, nor doth He make revelations to us out of harmony with the written Word of God: but when filled with this divine illuminator, "He helps our infirmities," that we behold wondrous things in His Law. He causes us to *see* what He waits to reveal unto us, as "the Spirit of Truth," who leads us into all Truth." Our *unaided* capacities cannot see the "riches of grace," "the beauties of holiness." He who opened the young man's eyes to see "horses and chariots of fire"—God's great host surrounding him and his master Elisha at Dothan—must ever open the eyes of our hearts, if we are to become acquainted with the mighty spiritual forces that surround the good, if we are to gaze into His treasury, and become possessed of its eternal treasures.

This light for the heart and intellect can only be found in God.

The Holy Ghost has His own peculiar methods of opening the understanding of the believing soul for the reception of increasing blessing, and a proper insight *into* the WORD OF GOD. Bengel says, "*Whatever to the contrary those 'literati' may think, who, relying on their own powers alone, suppose that nothing is effected towards the understanding of Scripture by* trials *and by* prayer, *but all by mere* meditation. IT IS TROUBLES THAT (vexatio) GIVE UNDERSTANDING." Trials sanctified make our faith

more precious than gold; they soften and mellow the life. The furnace refines and renders us teachable, patient and loving: but whatever the method He chooses to use, let us not forget that it is GOD that giveth *light*. He knows best what we *need*. "God is light, and in Him is no darkness at all." He only bruises to lift us up, and to remove that which would otherwise give a false view of His Glory.

It is by the natural sunlight shining on the retina of the eye that enables us to see the beauties of nature. Light makes the revelation, impresses the picture on the retina and gives rise to vision. However perfect the seeing faculty is in itself, it is useless without light. It is to the light we are indebted for the pleasure and delight of seeing. So the eyes of our heart must receive the light of the Holy Ghost if we are to "see God." The Holy Ghost cannot illuminate, and dwell in an unclean heart. The most Holy place was all dark, though clean and set apart, until the Shekinah shone forth from between the cherubims above the mercy seat—the "propitiatory." There were no windows in that Holy place. It needed them not. The Lord was the light thereof. His glory filled the Holy of Holies. So does He wait now to fill with His own light the soul of man. When thus illuminated we shall not be always conscious of its shining. Light is not forced, it is spontaneous. We cannot help shining when filled with divine light any more than living fountains can help giving out their waters; as they must flow, so we must shine; we cannot help it.

Unconscious shining is more effectual than that of which we are conscious. When Moses went up into the mountain—up with God, away alone with Him—from the world, he so partook of the Divine nature, that on his return his face shone, and those who saw it felt it, though Moses wist not of it, and so shall all whose lives are fully consecrated to, and sanctified by Him. So lit up, that the Lord Jesus is reflected from every part of our life.

THE PURPOSE WITH WHICH THE APOSTLE PRAYS FOR DIVINE ILLUMINATION.

"*That ye may know what is the hope of* HIS *calling.*" This they did not fully know. They knew much, enjoyed much, believed much; but with them as with Christians generally, is much more truth to be possessed—much more to be known, and to be enjoyed, and in order to this he shows them the necessity of the eyes of their understanding being opened. It may be humiliating, but it is a truth, nevertheless, that multitudes in the church are converted, and have begun the race; but are so blind to their spiritual rights and privileges, that they stand on the very threshold of eternal truths, groveling in partial darkness and worldliness. To change so deplorable a fact is the burden of this prayer for illumination, "that ye may know what is the hope of His calling," and to go on to know the Lord Jesus.

In respect to this *Hope* the Apostle introduces us to a salvation, as regards its reality, its enjoyments, its commands, its promises, and its prospects, of which we

are intensely conscious; that we testify concerning it with more certainty than on all matters of science however clearly demonstrated. The Apostle is not laboring to establish a theory by the help and glimmer of some stray rays of light, but dimly seen, which may be set aside by some "modern discovery," he is not raising doubts that he may dissipate them. He is setting forth divinely revealed truth—facts which believers have fully realized all along the ages, truth that has entwined her principles into the holy lives of millions of the followers of the Lord Jesus Christ. Truth perceived and received, with a faith and loving devotion that cannot fail, and truth concerning which He who is "the way, the truth and the life" says, "Heaven and earth shall pass away but my words shall not pass away." There is nothing in the language of the Apostle which savors of *doubt*, or *uncertainty*, or *speculation*. He speaks with assurance.

"WE KNOW" is the language of "Canaan." "I *know* whom I have believed" or "trusted"—"and am persuaded that He is able to keep that which I have committed unto Him against that day." "WE KNOW that we have eternal life." "*We know* that the SON of God is come, and hath given us *understanding*, that we may know HIM that is true." "*We* KNOW that when He shall appear we shall be like *Him* for we shall see HIM as HE is." There is a blessed and holy confidence in this language. It is the language of the *sons* of God. Purity of heart is no mere fancy—no creation of the imagination, no mere ecstacy of enthusiasm;

but a clear, definite, certain experience. "We know," "if we walk in the light as He is in the light, we *have* fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all *sin*." "Filled with the knowledge of Him," under this Divine illumination, faith appropriates all the promises, which are all "yea and amen to them that believe." The Bible becomes in great part a new book to us under this light. We read, so to speak, with other eyes, and see beauties never before unfolded to us, although we have read them a thousand times before. It will be clearly manifest that this "Hope of His calling" is our "*inheritance*" which is so frequently referred to in the New Testament. It embraces both that which is the object of our life, and work, and it also embraces the present privileges and enjoyments, and to *know* these is the earnest desire expressed in this prayer. It will be seen that in this Hope is embodied:

THE ABANDONMENT OF SELF TO GOD.

This abandonment expresses an utter loosening of self; all ties severed, all that would come as a rivalry between us and God, forsaken and cut away. Let go, and let out for Jesus Christ. While looking at the launching of one of those huge war-ships, I was struck with her beauty as she lay on the slip-way. High and dry she rested on her cradle built up against her on "the slip." She was perfect in construction, perfect in her lines, perfect in her appearance and finish; but as long as she lay there we could but admire her, yet to stay in that position she was useless. She was

built and perfected that she might go out on the high seas, for all purposes for which designed. I noticed at the last there was no little excitement while orders were being obeyed—preparatory to loosening the stays on the port side, and then others on the starboard side, and then another and another; until the last remaining one, which still held her in dry dock was severed. When this was done she quietly, gently, but fully launched out into the deep, where she could be used.

Ezekiel speaks of a river to swim in, of a river that could not be passed over, or could not be exhausted. Out into which we may launch entirely and completely into all the fulness of God.

Miss Havergal says:—

> In full and glad surrender,
> I give myself to thee;
> Thine utterly and only,
> And evermore to be.

This hope of His calling also comprehends: *Partnership* and *Companionship* with the Lord Jesus Christ. Light to *know* what that fellowship is, to which Jesus Christ so often calls attention through His Apostles; which it is impossible even to comprehend and enjoy unless under this illumination of the Holy Ghost. The Word of God is full of this precious privilege. It is so plainly revealed that "if we walk in the light we have fellowship"—that is *participation** with Christ, "the fellowship of His Son Jesus

* Compare 2 Peter i. 4; 1 Cor. i. 9; 2 Cor. viii. 4; 1 John i. 3 to 7; Heb. iii. 14; 1 Cor. x. 16, 17; Eph. iii. 9.

Christ our Lord." From these and kindred scriptures we see we are called to no mean privilege, for we are called to be companions of Jesus Christ. To know and experience this, is to realize something beyond mere formalism--something more than is revealed in conversion. The Divine impartation gives us fellowship with Him in His death and resurrection. "Our life is *hid* with Christ in God," we "sit with Christ in heavenly places." We participate with Christ in His sufferings. "We suffer with Him." We feel with Him the scoffs, frowns, and hatred of a wicked world. We have communion with Him in making known His salvation. We participate with Him—wonder of wonders!—in *saving men.* This is our calling—"for we are members of His body, of His flesh, and of His bones." *

This "hope of His calling," embraced, brings us into "the secret place," which is pre-eminent piety, where we "please God," and where He makes known His will to us, and where He will use us for His glory. Abraham was in this "secret place," and because he dwelt there—"the Lord said shall I hide from Abraham that thing which I do?" "He made known His *ways* unto Moses." God reveals His purposes to His saints as far as it pertains to His work with and through them, and even more than this, He tells them of things to come. He gives a discerning spirit—makes us *wise* unto salvation salvation yet to be revealed, and all that He wills us to do. "The secret of the Lord is with them that reverence Him, and He will show them His cov-

* Eph. v. 30.

enant." "Ye are my friends if ye do whatsoever I command you, henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you *friends*, for all things that I have heard of my Father I have made known unto you." * This blessed privilege brings us *up* above the world as to its *spirit*—its *pride*—its *lust*, and up in "*the heavenly* places." "If ye love me keep my commandments," *i.e.*—my *word*.

> "'Tis here I would always abide
> And never a moment depart,
> Concealed in the cleft of His side,
> Eternally hid in thy heart."

But this hope of His calling embraces more particularly:

THE GLORIOUS APPEARING OF OUR LORD JESUS CHRIST IN HIS FUTURE KINGDOM AND GLORY, AS THE OBJECT AND END OF OUR SALVATION.

The Apostle states: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in the heavens, and which are on earth; even in Him: In whom we have obtained an inheritance being predestinated according to the purpose of Him who worketh all things after the council of His own will," etc. This "fulness of time" is a period and also a purpose for which we are to aim and "prepare,"

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* John xv. 14 to 18.

and which should regulate us in our holy calling. This "trusting," "believing," and "sealing," all with this richest manifestation of His Shekinah in the soul are called in *v.* 14: "The *earnest* of our inheritance until the redemption of the purchased possession unto the praise of His glory." Thus the whole of these manifold blessings are pointing to Christ as our "blessed Hope" and all that pertains to "our inheritance"—our future salvation in the coming "Kingdom of God."

The appearing of the blessed Saviour is that which demands particular, and very special attention in these verses; because this is the central truth of the scriptures, to which all others converge. To know this as scripturally revealed and promised, is that for which this weighty prayer for Divine illumination is offered; that the proper knowledge of this truth might rightly stimulate and guide us in all we do. No wonder Satan seeks to hide this by "blinding the minds of those who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them." WHEN He shall appear, the Bible is silent—THAT He will appear, is sure, is revealed. "He shall come the second time without sin unto salvation." The Holy Ghost has revealed Him in all parts of the scripture as "The Hope." To the worshipping, wondering disciples at Bethany who watched Him ascending into heaven, the angels who stood by assured them, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Paul rejoicing in that which shall yet

be revealed, preached Him as Christ in you "*The Hope of Glory.*" St. John also in preaching Him as *coming again* as the great incentive to holiness says: "Beloved, now are we the sons of God, and it doeth not yet appear what we shall be; but *we know* that when He shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope"—this hope of seeing, meeting, and being like Him in the glory—"purifieth himself even as He is pure." St. Paul says again: "For our citizenship is in heaven from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." In this same chapter, Phil. iii., he speaks of this "Hope of his calling," as "the mark," and also "the prize." He confesses that he had not reached this "prize," that he was not yet "perfect," or perfected, *i.e.*, he had "not yet attained" the resurrection body, had not yet received the "crown of glory": but having it in assurance—"*the earnest*" of it, he says, "I press toward the mark for the prize,," etc., and "let us therefore as many as be perfect," that is as many as have completely and definitely consecrated themselves to God in Christ Jesus, and who have received the baptism of "*the Holy Ghost and fire*" and who have the eyes of their understanding opened, and who therefore "*know* what is the *hope of his calling*," and who would be thus "perfected" in that glorious body "be thus minded," let them press on to "the prize" in the light of the King,

"and if in anything ye be otherwise minded"—desire to know more—experience more—"God shall reveal even this unto you."

All other objects in comparison with this are counted but dung, "for the excellency of the knowledge of Christ Jesus my Lord."

"THAT I MAY KNOW *Him*," was the chief joy and desire of the Apostle Paul, and is the burning desire in believers *now*, when the Holy Ghost glorifies Jesus as Lord in our hearts. This knowledge spiritually possessed fills with rapture—illuminates our lives—makes *practical* Christians of us. No particular portion of God's people, nor any sect can lay claim to this joyful doctrine as their privilege and special teaching. It is the common inheritance of the people of God everywhere. This blessed Hope is "the day star" of the church universal.

We believe in, and rest for pardon, and purity on that blessed truth—"that Christ died for our sins according to the scriptures, and that He rose again for our justification." Established on this foundation we look with ecstacy into the future, and catch the inspiration from the irradiating light, coming upon our lives as we feast upon our *risen* living Lord, who shall come again as the "Hope of glory."

Thus, we have in possession *now* this glory by foretaste; we have the seal, and the sealer, in that which we already possess, as a sample of our future inheritance; we have the "first fruits of the Spirit," not for speculation, nor to be idle, indolent gazers—not as a pet doctrine of the head, nor the idol creed of a church;

but a glorious, living, vivifying truth, *truth* which we should so know and feel, until it becomes a *great motive power* to be pure and holy; a truth that shall thrust us out into God's great harvest-field to WORK; a truth inspiring us with zeal, intensifying our ardour and increasing our usefulness in the service of our Lord Jesus Christ; also a truth until which we properly see under the illumination of the Shekinah in the soul, we remain blind to a great deal of the most precious portions of the Word of God, bearing on our future kingdom. This truth which sparkles with brightest gems, makes us long to "hasten on the day of God."

The natural desire of the purified and illuminated heart and life, is "to see the King in His beauty." These created longings, yearnings, and waitings do not *decrease*, but *increase* our Christian activities. This "hope" has a reflex influence on the life sanctified by Him, which prompts to watchfulness, to purity and to patience. "The grace of God which bringeth salvation . . . . teaching us that denying ungodliness we should live soberly, righteously, and godly, looking for *that blessed hope*, and the glorious appearing of the great God our Saviour Jesus Christ." The effect of the knowledge of this "blessed hope" on St. Paul's life was that he was in labors abundant. The same will be seen in us in our quickened activities as we *know* this "hope of His calling" under His baptism of Fire.

This Hope unites us to both worlds—to this in anticipation of unfulfilled promises, and to the life to come; that we hold things temporal with a loose hand, and

firmly grasping by faith things eternal, tasting even now, "the powers of the world to come." "The suffering of this present time are not worthy to be compared with the glory which shall be revealed in us; for our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory"—"we glory in tribulation," we rejoice to spend and be spent for Him. With the knowledge of "the Hope of His Calling" as the prize, our whole life will be filled with zeal for Him in winning souls, that when He shall appear we may receive Him joyfully.

THIS ILLUMINATION IS DESIRED ALSO, "THAT WE MAY KNOW WHAT IS THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS."

To know this, is to know something more than is experienced in *v.* 7, as "the forgiveness of sins." We dare not undervalue the blessing of *divine forgiveness.* To be forgiven by God is inexpressibly great! It is a moment in our life which we can never forget, when we realize the pardoning mercy of God, "according to the riches of His grace." But however great, there are blessings and possessions beyond, to which forgiveness of sin leads, and which is the first step to an endless succession of steps in the kingdom of God. St. Paul speaks of the Holy Ghost "having made known to us the mystery of His will." . . . "According as He hath chosen us in Him before the foundation of the world, that we should be holy, and without blame before Him in love." Bishop Ellicott says, "The object of divine election declared, and the co-

operation of the saints implied by the inseparable connection of *holiness* with election." God hath ordained, or hath planned and made arrangement or provision that every child of God should "go on to perfection," should become full-aged, that is, to enter into *Sonship*, into the full inheritance of His elected or designed spiritual manhood and possessions. He Himself declares: "But as many as received Him, to *them* gave He power"—or the right or *privilege*—"to become *sons* of God, even to them that believe on His name" —"Predestinated *to be conformed to the image of His Son.*"

Multitudes for lack of instruction and light remain babes the greater part of their Christian career, and have never gone up to possess the good land; have never definitely made a surrender of themselves as a "living sacrifice" to claim all their blood-bought privileges of Sonship; have never yet gone forward as individuals to "prove that perfect and acceptable will of God;" never understood the unspeakable privilege of "*a whole burnt offering.*" The Lord justifies us by faith in order that He might sanctify us, and lead us into the riches of the glory of His inheritance in His saints. His great and wonderful salvation has not only a past, and a completed aspect in the atoning sacrifice; but a *present, progressive, future* and unfulfilled one, and into these infinitely greater aspects of this "great salvation" the Lord Jesus beckons us "unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God."*

* Col. ii. 2, 3, 11.

When shall we fully "know" their boundless limits? The riches of the glory!

We know that "we have all sinned, and come short of the glory of God." We have become subjects of sin and death, and ruinously missed the "glory." In *sin* and guilt we could not behold it:* but by the riches of grace we are saved by faith in the blood of atonement, and now, "have *access* into this grace wherein we stand and rejoice in *hope* of the glory of God;" a glory consciously enjoyed now according to the measure of our faith, and the extent of our consecration to Christ; also a glory to be revealed hereafter, for "of His fulness have all we received, and grace for grace;" that is, grace added unto grace, enriching, elevating and ennobling the Christian life, imparting a fulness of love, peace, purity, power, light and intelligence "in the saints." Our Lord says, "And the glory which thou gavest me, I have given them, that they may be one even as we are one; I in them, and thou in me that they may be made perfect in one, and that the world may know that thou has sent me, and hast loved them as thou hast loved me."† This same, St. Paul expresses in the text as "the riches of the glory of His inheritance in the saints," beautifully manifesting the glory of oneness, of unity and meekness, "*thy* gentleness hath made me great."

Whatever be the extent of this possession of the riches of the glory in us, we are assured of this, that it is no imaginary thing; we are *consciously* and fully saved, and "we know that the Holy Ghost magnifies

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* Heb. xii. 10. † John xvii. 22, 23.

Jesus as Lord in our hearts, and that He makes us rich in the possession of His love, rich in patience, rich in the inheritance of His promises, rich in the full assurance of faith, and rich in the possession of the "hope," which maketh not ashamed, but which gives boldness, buoyancy, courage, and calmness in His work.

That Christ has apprehended us, laid hold of us, and does so possess us, is a *fact* interwoven into our very existence, and we cannot doubt it, neither dare we in respect to this experimental truth of the Lord Jesus Christ in us, condescend to the vain speculations of *modern* infidelity, or what is sometimes miscalled "scientific objections" and "higher criticism;" because "WE KNOW" that Jesus saves us, we know that this same Lord Jesus sanctifies us, we know that He baptizes with the Holy Ghost, and that He fills us with Himself, and *we know* that by this Divine illumination we have become divinely inhabited—"THE TEMPLE OF THE HOLY GHOST," and that what He has promised He has fulfilled in every obedient soul; that He does make His abode with us: "The Father and the Son." Set apart for His service, spirit, soul and body, "made meet to be partakers of the inheritance of the saints in light." "For the Lord's portion is His people, Jacob is the lot of His inheritance." "I will dwell in them and walk in them."

THIS DIVINE ILLUMINATION IS FARTHER DESIRED "THAT YE MAY KNOW WHAT IS THE EXCEEDING GREATNESS OF HIS POWER TO US-WARD WHO BELIEVE."

There is no limit to "His power to US-WARD who believe." The distance between the condition described as "ye who were afar off," and ye who are "now light in the Lord," may be regarded as immeasurable, yet it is spanned by faith; for who can limit, or place a boundary to the possibilities of faith? That which the Apostle expresses here as "the exceeding greatness of His power," he also refers to in His epistle to the Hebrews as "So *great salvation*," or so great a WORD, which contains all God has revealed, all that is needed, and describes all possibilities in experience, in achievement, and *work* by and through *Him*. We may not have sounded its deepest depths, nor reached its heights; but yet we know, it is a salvation, meeting every necessity in our nature—a salvation saving "to the *uttermost*"; transforming men who were very demons in wickedness into saints, subdued, chastened, saved, sitting with Christ in heavenly places.

We cannot tell to what extent "the exceeding greatness of His power" can be unfolded to one saint above another, inasmuch as we have no means of measuring the capacity. How much of this power was made known to and possessed by the Apostle Paul we cannot tell; but we judge in a measure by its results in his life-work, and from his intense utter-

ances in his epistles, that he was no ordinary saint. He speaks of being "caught up to the third heaven," of hearing such truths, "not lawful for man to utter," things which human language had not wealth enough to disclose, was inadequate to utter. It could not declare the revelations of his rapture. We may not be able to follow Paul as to what he saw, and heard, and felt; to claim to do so would be to claim inspiration, and to forget the special endowments of apostolic men; but as our faith goes after Christ, as He said to Nathaniel, so saith He to us as to our present attainments: "Believest thou? Thou shalt see greater things than these," greater manifestations of Him in His WORD, and to your inner and outer life as the Holy Ghost magnifies Him unto you—greater achievements for Him." We listen to the *words* of Jesus. He says, "Follow ME." All steps are safe here, are sure steps, the ground solid, there is rock at the bottom. "I am the *way*, the *truth*, and the *life*."

The way to all good, to all true knowledge, to all true science, all true love and happiness. This may baffle human "knowledge" and humiliate manly and fleshly notions; yet it is the safe way to truest nobility, greatness, and usefulness. We follow Him with a *faith*, not in "probabilities," a faith not in "theories," a faith not in intellectual platitudes and visionary speculations, which make such extravagant demands upon our credulity, that reason is outraged, and we are left in bewilderment and confusion; but we follow Christ with a faith supported by evidence all along the way, which gives reality and actual existence to

the things promised. This gives *assurance.* Faith in Him gives substance to "the things hoped for"—gives the unfoldings to us of the things eternal. Faith in what God has already divinely demonstrated and established, a faith which carries along with it the divine imprint, and in the exercise of which He rewards us with clear, brilliant and incontrovertible substantialities. As we believe so we *receive* "the exceeding greatness of His power." Thank God we "*know*" and we also *feel*, that Christianity is fact, not fable, nay, is the very truth of God. We then should hear and obey the voice of the Master. Listen! What does He say? "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." It is not written "with all Paul's heart," but "all *thy* heart"; so then whatever the difference in capacity, the small can and will be *filled* from the same source as the large heart. His power is to "us-ward who believe." It comes in unrestrained abundance to the man of great capacity, and also to the man of feeble powers, both alike—*full.*

Under this increasing light of the Holy Spirit we receive such views of sinful self, such views of God, His holiness, His purity, His love, such views of the riches of His glory," and such an insight into the wonders of redemption as we never before conceived it possible to realize.

"Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye."

We also clearly see the one great work of the Holy Ghost as an illuminator, is to reveal Jesus as Lord, and only as we see Jesus thus revealed to us, we can "know the exceeding greatness of His power." His greatness is not only felt in that He casts out His foes, but He gives us "such a quiet sense of the reality of God, His absolute and ever-present power so that we are satisfied. We are satisfied with our existence, our work, our destiny. Heaven is a profound reality to us." We received such a glow of the divine fire when the "live coal from the altar" touched our lips that no place in His vineyard is unsuitable, no work too arduous, but we can and will go "anywhere with Jesus." All is a service of love. When Jehovah asks, "By whom shall I send"? there is a ready and willing response, "Here am I, send me." This power makes His servants as flames of fire, the same power that rolled the stone from the sepulchre, and "which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places" —the same power which illumined the disciples with the revelation of the *risen* life of their Lord, who just before were terrified, affrighted, troubled and sorrowful: but now, "as He was parted from them, and carried up into heaven, they worshipped Him and returned to Jerusalem with *great joy.* The same power that filled the disciples in the upper-room, when He "came as cloven tongues of fire"; the same power that smote the multitude at Pentecost, and induced the penitent cry: "Men and brethren, what shall we do?'

It *is the* same power that operates *in us* now, and in

its fullest measure supplied to us, is but the sample seed of the resurrection glory which will ultimately raise us body and soul to sit with Christ in the mighty triumph at His glorious appearing. "*The very same power.*" To know what is its exceeding greatness, is to know the power of the Holy Ghost *in us* as the gift of Jesus Christ. The Shekinah in the soul means power emanating from us; it may be simply power in some, either from want of capacity or want of faith, like the rippling rivulet, or the tiny brook; but in and through others it is as the Scripture hath said, "*rivers of living water.*" But there is not FINALITY of blessing in this great salvation of God. We shudder at the evil and disastrous consequences following that fancied and delusive experience which is here and there cropping up in these times which professes to be so perfect that it can improve no more, which knows so much that it cannot know more, and has reached such a climax of blessing that it can need no more; that all their very errors and blunders are acts of God! I repeat we shudder at such an imaginary experience, because it is unscriptural; it is out of harmony with the infinite longings of our spiritual nature; beside that, it borders on phariseeism and fanaticism, and it savors of "Satan transformed as an angel of light." We note the Holy Ghost's command, "Beloved, believe not every spirit, but try the spirits whether they are of God." To these delusions we say, No! This salvation is infinite, it has to do with the infinite God and leads us on to infinite treasures and blessings. It is even now "always abounding," hence it meets the

immortal cravings of the "Divine nature" within us. The perfection of all finite beings is limited. The seraphim which surround the throne are capable of improvement; reason is progressive, it is even on the advance; new ideas will be formed, sources of new enjoyment opened, habits of holiness confirmed, and love be more intense. The Holy Spirit will communicate still more profound discoveries of the exceeding greatness of the riches of Grace. We shall know no bounds to its existence, nor period to its increase.

Improvability is a property of the soul. Grace and glory as a principle emanating from an infinitely perfect Being can have no limitations!

In view of the exceeding greatness of this salvation in all its blessings and manifestations, Isaiah says: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." But under the teaching of the ever-increasing light of the Holy Ghost, St. Paul says: "God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God." The Spirit searcheth all truths, all blessings, all possible experiences, all the promises, and revealeth them unto those who believe as St. Paul says: "As He will."* But it is not only the knowledge of this mighty power *in us*, and out of us, that we are here called upon to "*know;*" though this knowledge is of paramount importance; nor is it power stored up in us, as a sort of reserve fund for special

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* Isaiah lxiv. 4; Col. i. 26, 27; 1 Cor. ii. 10; xii. 11.

occasions—No! But it is also to "know the exceeding greatness of *His* power" which operates directly from Himself, and not from us. He co-works with us it is true, as saith the Apostle when describing the Holy Ghost which "worketh in me mightily," and imparts this ability to know *Him*, which we can only discern by being ourselves "filled with the Spirit." But it is *His* prerogative to convince of sin—to save—to sanctify—to heal—and to fill with the Holy Ghost. It is His power that does the mighty works, all outside and independent of us: but always in the direction of *faith*—"to *us-ward* who believe."

He comes often to His own people; but can do no mighty works because of their unbelief. But when we are filled with the Holy Ghost by Him, we are made fit to work with Him, are enabled to understand and see His movements, as He revealeth them unto us His servants; that we may strike for victory. Let us never for one moment forget that it is *His* power, and not ours, and "that we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us," that it is all "of Him and through Him, and to Him." It is because we believe, and *receive Him* that we are thus privileged. When He is able to trust us, *then* He is able to use us, and to reveal to us His secrets. Because we are obedient to Him He gives us the Holy Ghost. We are weak, or strong as we believe, and appropriate Him. The baptism of the Holy Ghost and fire involves an increase of the power to understand, an increase of wisdom, an increase of spiritual discernment, clearer

views of truths, and an ever-increasing revelation of Himself as Lord; bringing all our faculties and powers under His divine illumination, so that it becomes a very real experience to be "filled with all the fulness of God!" "filled with all the knowledge of His will": but we are worse than weak without *Him*, and under many circumstances in the Christian warfare, weakness is *wickedness*. The Apostles were nothing without this *power*, they were weak as other men; but under His mighty energy they wrought wonders. They cast out devils; instrumentally—they saved men,—"pulling them out of the fire." They knew their God—obeyed His voice, received His unction, and possessed a divine power to do a divine work, and our Lord and Master, "whom God anointed with the Holy Ghost and power" to go about doing good, healing all who were oppressed of the devil, and to preach the gospel, etc., offers this same power to us who believe. He says: "In *My name* shall they cast out devils." "All things are possible to him that believeth."*

We have devils to cast out to-day, we have stalking demons in society presenting their ugly heads boldly and unblushingly in all forms of sin. They are inside as well as outside the churches. These must be cast out; they are the demons of the "last times" in men departing from the truth, in men who mix error with shades of truth—sceptical demons, lustful demons,—defiant demons—and demons of drink, draped in the garb of a Christian profession. But you cannot cast

*Acts x. 38; Mark ix. 23-29.

these out in the name of science, nor in the name of logic, neither by the influence of morality, and education, or the charm of good works, nor by the prestige and empty show of church entertainments. They bid defiance to all these, and reply to their futile efforts as they did to the satanic imitators in the Apostle's days:—"Jesus I know, and Paul I know; but who are ye?" They will only go, when met by the power of the Holy Ghost. They surrender to the feeblest man or woman when filled with the Holy Ghost.

"The exceeding greatness of His power," co-operating with believing souls is no *sham*. There is reality in this power which even devils acknowledge. Oh for more faith—more love—and more light? What the Church needs to-day is, "to know God," to know *Him* as manifested in Christ, who is "the power of God and the wisdom of God." What a condescension on the part of the Lord Jesus to offer this *power!* What a privilege to possess *Him!*—to be acknowledged His co-worker, and through the Holy Ghost in us, to be known *even* by Satan, as he knew Jesus and Paul. Let us seek this Baptism of Fire! "Have ye received the Holy Ghost since ye believed?" Do we believe in this gift? A gift offered to all. Are we *sure* that we are offering in our hearts no resistance to this power; that we are not hindering its saving and illuminating energy? Let there be no controversy in the heart with the Lord Jesus; but a perfect acquiescence in His sovereign will. If we thus submit to our Jehovah—Jesus—falling into His hands to be moulded as He wills, and used as He

directs, then shall we receive His benediction as expressed by the Apostle Paul when he prays—"That He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

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TORONTO, *Dec. 12, 1892.*